

**¶ A NEVVE BOKE  
Conteyninge.**

An exortaciō to the sicke  
The sycke mans prayer.  
A prayer with thanks,  
at þ purificatiō of womē  
A Consolatiō at buriall.

Colloquii. iiii.

**¶** What soeuer ye do in  
word or dede, do al in the  
name of the Lord Iesu, &  
geue thanks vnto God  
the father by hym.

**¶ P. D. L. & J.**



AN EXHORTA  
cion to rhe sycke.



Dearely beloued, for  
as moch as y<sup>e</sup> mer  
ciful hand of God  
is layde vpon you  
by thys syckenes,  
I beſeeche you to be meke, and  
patient in ſufferinge of y<sup>e</sup> ſame  
And fyrſt, call to y<sup>o</sup>ur mynde  
y<sup>e</sup> this ſyckenes hath not chaun  
ced to you by any caſualtye or  
myſfortune but by y<sup>e</sup> determy  
nate counſell pleaſure & hande  
of almighty god. For he is the  
lorde that maketh bothe ſycke  
and hole, & that hath y<sup>e</sup> power  
of lyfe & death, nether can any  
manneſſe bys wyll and plea  
ſure. The Lorde kyllethe, and 1. Reg. ii.  
the lord geueth lyfe, he leadeth  
A. ii. to

An exhortacion

to the graue, & bringeth backe  
agayne. therefore yf we receyue  
health at the lordes hand, why  
shoulde we not also take hys  
hande in this hys most gentyll  
uisitacion? Saye you therefore  
with paciente Job, y lord gaue  
me health, and the lord hath  
taken it away agayne, it hath  
chaunted to me as the Lordes  
wyl is, blessed be the name of y  
lord. Consider, God is a father  
to al hys creatures. But none  
speciallye to thē that beleue in  
Christ, as .S. Paul saith, ye ar  
al y sonnes of god, for as moche  
as you haue beleued in Iesu  
Christ. For al ye that are bap  
tised, haue put on christ sayng  
thē y god is our father, doubt  
les he taketh care for vs, yea he  
is oure good & louinge father  
and

Job. i

Rom. iii.



to the sycke

And doubtles he wyl dwell w  
us as with his owne children,  
What father is that that pyt  
eth not his owne children, that  
loueth thē not, and that careth  
not for them? Therefore these  
troubles of syckenes and such  
other crosses as God now lay  
eth vpon you ar no tokēs of his  
wrathe or ꝑ he reprobeth you  
or casteth you from hi, but ra  
ther ar manifest tokens of his  
loue and fauour towarde you  
for ꝑ holi cripture sayth, whō  
the lord loueth hym he chaste  
neth & correcteth, for he chasty  
neth euery sonne that he resea  
ueth. Take you therefore this  
crosse of syckenes, ꝑ god hath  
layde vpon you, and wythe all  
mekenes and patyence folowe  
Christ, seying you wyl do ꝑ wyl  
of

hebre. xii

An exhortacion.

of god geue fayth whiche shall  
ende thys sykenes as shall be  
moſte expedient to hyſ gloꝝy &  
your ſaluacion. Call to mynde  
thoſe manyſolde mercies that  
God hath ſheewed you from  
your youth howe he hath kept  
ſaued and defended you and e-  
uen at all tymes ſheewed hym  
ſelf a gentle and a merciful fa-  
ther to you pardoning and for-  
geuyng all youre ſynnes. And  
be you ſure that he is no chaũ-  
gelynge but you ſhall nowe at  
thys your great nede fynde in  
hym the vere ſame mercy and  
fatherlye goodnes to ſaue, de-  
fende, & kepe you from al euyl.  
Secondarely, where as youre  
cōſciēce accuſeth you greuouſ-  
ly to haue offēded the maiestyē  
of god and to haue ben diſobe-  
dyente

to the sycke

Oient to al hy3 holy commaun-  
dementes, you shall geue þ glo-  
ry to god and confesse your sin  
to the lord, as Dauid cōselethe  
you. And so þ lord wyl forgeue Psalm. r.  
you thee vngodlynes of poure  
herte for a troubled spirite is a  
sacrifice to god. God dispisethe Psalm. l.  
not a meke and a contrite hart  
For the lord sayth what howre ezech. 18  
so euer the synner repentethe  
hys synnes, I wyl no more re-  
membere the. (Thys merci doth  
the lord shewe vpon vs not for  
oure merites for we all synne  
dayly and offend many wayes)  
but for his great mercy and of  
hes owne greate goodnes, he  
pdoneth vs. as he saithe, I am  
he, euen myne own selfe am he  
(sayth the lord) (that putteth a-  
waye thine iniquitie for myne

esaye. 43

A.iiii.

own

An exhortacion.

owne honour, & I wyl nomore remembre thy synnes. God for his exceeding mercy wher wyth he hath loued vs, hat he geuen bys well beloued sonne Iesus

**Ephes. i.** Chyriste to suffere deathe for vs by whom we haue redempcion through his blood, namely, the forgiveness of synnes. The lord

**1. cor. in. i.** Iesus Chyriste is made of God vnto vs wysdom, ryghtuousnes sanctificaciō, and redemption, so that he that reioyce the shoulde reioyce in the lord, his name is Iesus, for he shal saue his people from theyr synnes, he is the Lambe of God that taketh away the synnes of the world whych hathe loued vs & washed vs from our synnes in bys owne blood. Neyther is

**Apoc. ix**  
**actu. iiii.** ther any saluaciō in any other name

to the sycke

name vnder heauen geuen by  
to men where by wee muste be  
hailed, thys is þe one mediator 1. Timot  
betwene god and man enē the  
man Iesus christ, whiche gaue  
himself to be the raunsum for  
all men, he is our ryghtuouse  
educate before they father &  
the obtainer of grace, fauour &  
mercy for our synnes, and not  
for our synnes onelye, but also  
for the synnes of all the world 1. Joba. 2  
Beue therfore moste hartly thā  
kes to god for thys his great &  
excedynge mercy and earnest  
to cleue bi faith vnto his most  
holy promyse, and in the fayth  
of the same, quiet your cōstēs  
beyng assured þe neyther synne  
deth, hel, dyspayr, deuyl or dam  
nacio can any thing at all hurt  
you: for christe hath ouercome  
and

An exhortacion,  
of the honour & of the name of

## NOTE

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An exhortacion.

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**act. iiii.** Neither is  
ther any saluatiō in any other  
name



to the sycke

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men where by wee muste be  
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himself to be the ransom for  
all men, he is our rightuouse  
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nacio can any thing at all hurt  
you: for christe hath ollercome  
and

### Anexhortacion

and conquered them and geue  
you the victorie throughe his  
blessed death and passiō. Com  
therefore w<sup>th</sup> faith vnto y<sup>e</sup> thro  
of grace for so shal you obtē  
mercy and grace at thys tyme  
of your nede.

Thyrddly, as God in Christ  
hath forgotten you y<sup>e</sup> great of  
fences done against hī, so take  
hede that you for christes sake  
forgiue al thē that in thought  
word, or dede haue in any wyse  
offended you, that you may  
fōūde the sinciere sonne of god  
and folower of your heauenly  
father whose mercy hath for  
giuen you your offences, that  
so yf you cā remēbre that you  
haue offended or hurt any man  
see that you do aske forgiue  
nes and to youre power make  
hys

to the sycke

to amendes.

fourthle, seing God now of  
helfhode wyll call you from  
the worldly gooddes y<sup>e</sup> whiche  
hath committed to you as a  
ward ouer them, appoynt the  
me where therefore (as you  
an) to some deuout and godli  
des dysposing them by youre  
lament to paye your deptes  
fore, yf you haue takē any  
gooddes wrongfully or  
frauded anye man, to helpe  
our wife, chylde, seruantes  
that haue takē paynes for you  
labouringe too gette those  
gooddes. Appoynte also some  
part of the (as may be spared)  
those good dedes of charite  
that goddes worde requyret  
you, as to geue meate to the  
hungry, drinke to the thyrstye,  
to

An exhortacion

to cloth the naked, to comferte  
and helpe the sicke persons, to  
redeme and succour poore pri-  
soners, to amend hygh wayes  
to marrie poore may dones, and  
to bringe up poore fatherles  
childre, to help poore widowes  
in their necessite, doubtles the-  
se workes are hyghly excepted  
for god, as al s<sup>c</sup> scripture wit-  
nesse the, and Christe hym self  
sayth, what soeuer ye do to the  
leaste of these my brethren, ye  
do it vnto me. These are the  
workes of godlynnes whych  
Paul sayth, haue a promys to  
be rewarded bothe in this pre-  
sent lyfe and also in the lyfe to  
come. ffirstely, where as yowre  
minde is pensyue and carefull  
for your wyfe & children, quyte  
your selfe and remembre that  
they

Mat. 25.

to the syke

ye also are goddes chyldren.  
who taketh the care of the &  
peth tenderly for them, as y<sup>e</sup> psalm. 9  
scripture saith. God is a father  
to the fatherles children, and a  
defender to y<sup>e</sup> desolate widow:  
his goodnes that hath e-  
uer hitherto kepte and defende  
d them, and that shall neuer  
forsake those that loue & feare  
him. Admonyshe them ther-  
fore fatherly y<sup>e</sup> after youre de-  
scripture they study dyligently  
to feare and drede god, and to  
lerne to knowe and do bys god  
s wyll and commaundemente  
in all theyre affayres and bu-  
synesses chiefly to seke y<sup>e</sup> kyng-  
dom of god, and to deale true-  
ly, ryghtuously and mercifully  
w<sup>th</sup> al they: euen christe, then by  
goddes grace & promes meate  
drinke

An exhortacion

drinke, rayment, house landes  
goodes, healt he frendshyppe,  
finally al thinges necessary  
this trasitory lyfe shal by god  
prouysyon be mynystred vnto  
them, the ryche haue wanted  
and suffered hunger, but sodaynly  
as seke the lord shal wante  
thyng that good is. Committe  
them therfore vnto Goddes  
goodnes & fatherly cure, who  
wyl prouyde for the as he belee  
knoweth to be most expedient  
to hys glory and theyr saluaciō  
Syrtyly call to mynde this con  
fortable article of oure faythe  
where in we saye I beleue the  
rysyng a gain of thys body and  
to haue lyfe euerlastyng. for  
thys is most certeyne and sure  
that though now according to  
gooddes ordinaunce, your body  
turne

to the syke

come to the earth from whence geness, 3.  
was take, as all our bodyes  
muste, when it shall plase god  
to call vs, yet shal it be layd vp  
for you in hope of that blessed  
resurrection whych is to come  
unto al those that beleue in Iesu  
Christ, for we loke for our saui  
our from heauē euen the lord  
Iesu Christe, which shall shape  
make agayn those our wret  
ched bodies that they maie be  
like to his glorious bodi accor  
ding to the power wher by he  
is able to subdue al things vn  
to hī selfe: for lyke as god hath  
raysed his sonne Christe from  
death so those that slepe in Christ  
shall god raise vp agayn wyth  
Christ. for Christe hath promy  
sed to vs this resurrection say  
ing: All that my father geueth  
to me

1. cor. .xvi

An exhortacion

**Johā. vi.** to come, shall come to me, & he  
that cometh to me, I wyl not  
caste hym forth agayne. For  
he came downe from heauen  
to do myne owne wylk, but his  
wylk that sent me. and this is  
wylk of the father that sent me  
that I should lose none of all  
he hath geuen me, but that  
I should raise them vp agayne  
at the laste daye. And this is  
wylk of hym that hath sente me  
that euerie one that seeth the  
sonne & beleueth in hym should  
haue lyfe euerlastyng, and I  
wyl raise hym vp agayne at  
laste daye. And agayne Christ  
sayth, I am the resurreccion &  
lyfe, he that beleueth in me all  
though he were dead, yet shall  
he lyue, and whosoever lyueth  
and beleueth in me, he shal ne



to the sycke.

uer dye eternally. fynally ther  
fore set your hart to desire this  
eternal lyfe promised of Christ  
in that heauenlye place where  
Christ is syt. ynge at the right  
hande of God in soche ioye and  
glory as neuer shall haue ende  
for thys is þ hope of our chris  
te religion. When our bodyes  
ar desolued our soules shall, w  
Christ, haue s heauenly blesse  
and eternall felicie and at the  
laste daye our bodyes shall be  
gloriously raysed vñ by christe  
so that bothe in bodi and soule  
we shal receyue that heauenly  
inheritaunce that god hath or  
dered for his elect, where ney  
ther shalbe hunger, thyrst, colde  
sorrow, syckenes, nor non other  
mylery or infirmitie: but euer  
lasting ioy, peace, concord, and

B.i.

blesed

An exhortacion

bleſſed reſte. For theſe y<sup>e</sup> y<sup>e</sup> lord  
hath redeamed ſhall come a  
gayne yea they ſhall come into  
ſyght laudynge and prayſynge  
the lord, & euerlaſtynge my<sup>th</sup>  
ſhal be vpon they<sup>r</sup> heades, thei<sup>r</sup>  
ſhal haue ſoye & my<sup>th</sup>, ſorrowe  
and ſyghynge ſhal flee from the<sup>m</sup>  
1. cor. 13. 11 for the eye hath not ſene, nor y<sup>e</sup>  
eare harde, neyther hath it en  
tered into the hart of mā what  
God hath prepared for thoſe y<sup>e</sup>  
loue hym. Unto this our lord  
god through Jeſus chriſt be al  
honour and glory for euer and  
psal. 21. euer. Amen.

In the lord haue I put my  
truſt, let me neuer be put to  
confuſion: deliuer mee in thy  
ryghteouſnes.

Boe downe thyn eare to  
me, make haſte to deliuer me.  
And

to the sycke.

And be thou my strōg rocke  
and house of deſe, that thou  
mayſte ſaue me.

For thou art my ſtrong rock  
and my caſtell.

Bee thou alſo my guyd, and  
leade me for thy names ſake,

Brawe me out of the nete &  
they haue layd pretely for me  
for thou art my ſtrength.

In o thy hādes I commend  
my ſpircite: for thou haſt redea-  
med me o lord god of truthe.

Thus quietly in chryſt (good  
brother) be of good comforte,  
take all thynges at Goddes  
wyll and plaſure: And geue  
thankes to god for all hys  
gracious gyftes and  
benefytes.

**AMEN.**

B. li.

An exhortacion  
¶ THE SICKE  
mannes Prayer



Dooste gracious  
god, father almighty  
whose strong power  
passeth al thinges  
whose prudent  
prouidence prouydeth for all  
creatures: whose bounteous  
goodnes spreadeth it selfe ouer  
all, whose excedyng great mer-  
cie profereth it selfe to al repen-  
tant sinners, whose charitable  
truethe is all wayes sure and  
stable. I thy poore seruāit do  
humbli beseeche the in thys mi-  
greate sickenes and dystresse,  
mercifully to lōkē vpon me, W<sup>th</sup>  
the eyes of thy pitye & graunt  
me grace, that I may earnestly  
consyder wyth my selfe & thys  
my

to the sycke

my syckenes hath not chaſiced  
to me by casualtye or myſfor-  
tune but by thi foreknowledge  
permyſſion. and determinate  
pleaſure: for it is thou lord be-  
maeſt ſycke and whole & haſte  
þ power of lyfe & deſt, neyther  
can any creatur reſiſt thy wyll  
& pleaſur. In conſideracō ther-  
of I moſt hartely pray þ of thy  
fatherly p-tye, to tender my ly-  
ble request and petition which  
is, that thou wylte purchaſe  
to graunt me the gift of meke-  
nes and patience in ſufferinge  
of thys thy ſonde, and þ I may  
wyth hart and mynd ſay wyth  
the holy man Job: yf we recey-  
ued health at the lordes hand,  
whi ſhould not we alſo take in Job. ii.  
good w<sup>o</sup> the hys moſte gentyl  
viſitacion. The lord gaue me  
B.iii. health

A sycke mannes,  
health and the lord hath taken  
it a way agayne, it hath chaun-  
ced to me as y<sup>e</sup> lordes plea-  
ure is, blessed be the n.<sup>e</sup> of y<sup>e</sup> lord  
Graue me also most merciful  
father, that I m<sup>y</sup> be fulli be per-  
suaded y<sup>e</sup> this syckenes, whych  
thou haste layd vpon me is no  
token of thy anger and wra-  
the neyther that thou casteste me  
a way from the, but rather, hit  
is a sure take of thy great loue  
a fatherly fauour toward me  
for y<sup>e</sup> holy scrip<sup>t</sup>ure sayth, wha  
the lord loueth, the same he cor-  
recteth, & he chasteneth euery  
son, he receueth: doubtles  
thou art father to all vs, that  
art thine elect, and dost tender  
our afflictions moche more than  
any natural father doth foster  
and nurysh the hys owne young  
babes

prayer

babes. And what father is it  
 that pitteth not his owne children  
 that leueth them not & careth  
 not for the, yf naturall fathers  
 do thus, how much more thou  
 which not only art called, but  
 also art i dede, & father of mer  
 cy and god of all comferte and  
 consolaciō. Thou therefore bea  
 test me wylh thy thy roode of  
 fatherly correccion, not to the  
 intente to cast me clean out of  
 thy fauour, but because thou  
 wouldest therbi nouurtur me &  
 seclayme me. fyrste to the per  
 fyte repentance of al my syn  
 nes. Secondly, to be more cir  
 cumspect of godly lyfe hereafter  
 Thyrdly, to cōsider that I am  
 mortal and shal dye. Forthlye,  
 to exercyse my faith in thy god  
 ly promises. fyftely to try me

B.iii.

Whether

An exhortacion.

Whether I wyl be patiente in  
aduersiti. Specially, to make me  
abhorre the vayne pleasures of  
thys lyfe. And synalli, with ser-  
uente and continuall desire to  
longe for lyfe everlastig. More-  
ouer I mosse humble be sech  
che houchesafe to strengthen me  
and encrease my faith, hope, cha-  
rite, patience, and specially fer-  
uent loue toward the. For cer-  
teyne it is, that to them þat loue  
god, al thynges shal happē for  
the best. Whether it be prosperi-  
tie or aduersite, helth or sycke-  
nes, lyfe or death, wherfore I  
submit me wholly to the and  
fully surrender and resygne all  
my wyl, to thy most godly wyl  
and pleasure: which I nothing  
doubt shal ende thys my sicke-  
nes, so as shal be mosse mete &  
expe



to the sycke  
pediente to thyne owne ho  
nour and glory, and to my  
moſte wofylte, healthe  
euerlaſſing ſaluaciō  
throughe Jeſus  
Chriſte my  
only ſauour, redemer, aduo  
cate & mediator which lyueth  
and reygneſh wth the  
the holye ghoſte, for  
euer and euer.

✱   ✱   ✱   ✱

AT THE PURIFICATION  
of churchynge of  
women.



Almighty and me-  
ciful father which  
of thy bountiful  
goodnes hast made  
my wombe fruitful and of thy  
gracious blessing hast created  
in me a reasonable creature,  
most hartelye thanke the, not  
only for this thy gracious gift  
but also for þ thou haste at all  
tymes syns I conceived, pre-  
serued me fro al peryles both  
of soule and body, hast so mode-  
rated ail my myppes, pynches,  
throwes, & pāges, that I haue  
hether to ryghte well escaped  
them. I knowledg (O lord) þ  
iustly

At the purification

thy for a synfull cā gess  
hol thy commandment  
that thou shalt be to the wife wo  
man and in her to all vs. I wil  
reze. e thy sorow, when thou  
wylt be wyth chy. de, wyth payne  
thou shalt thou bringe forth the thi  
ldren. Al our paynes there  
fore we suffer in this behalfe  
for none other thing, but a wor  
ce, for crosse and puni hment laid  
vpon vs by thy ordinaunce. to  
the which with harte & mynde  
all humbly submyt me, trustig  
fully and being fully perswa  
ded in my faith, & thou calleste  
me vnto peryll and dangere  
but both thou canste and wilt  
at conueniente tyme deliuer  
them. Thou muste graciously  
God hath commaunded vs in  
our trouble, to cal vpon the  
for

Gena. iii

An exhortacion

Psal. 50.

For ayde and help, and not onely  
ly haste commaunded vs, but  
so of thy mercysfull goodnesse  
halle promysed vs good deli-  
raunce, saying. Call vpon me in  
the daye of tribulacion, and I  
wyl deliuer the. O good lord  
howe greatly do these wordes  
comfort my hart and susteyne  
my sylly soule. Who wolde not  
greatly reioyce that knowe the  
certaynly almyghty god to be  
presente with hym in his trou-  
ble, saith not god thus to all vs  
that are hys people? Before they  
call (saythe he) I shall answer  
them, whyle they are yet but  
thynking how to speke, I shall  
heare the, yea, I am wythe the  
in ther trouble, out of that which  
I wyl deliuer them. What con-  
fortable Lord is thyg? He is  
more

to the syke

more redy to helpe, then we to  
all for helpe, he is more ready  
to geue grace, then we to aske  
There was neuer one yet  
that hath fully asked grace of this  
word, but he had it, aske say the  
Christ and ye shall haue: Eue  
ry one that asketh, hath: what  
soeuer you shall aske my father **John. 14.**  
in my name, he shall geue it vnto  
you: our sauour christ saith  
this and he is God. And shall  
not I harken to my lordes god  
des commaundemēte and pro  
myse, verely I wyll stycke sure  
vnto it: for sure I am, & so  
ner shall heauen and earth per  
ish, then goddes promes be  
vnto it. For al be it eue  
ry man naturally is a lyer and  
a deceauer. yet is God alwaye  
true and iuste in all hys wor  
des

**Psal. 15.**

At the purification  
des and promyses. I wyl ther  
fore make mysure vnto hym  
whō I nede not go far to seke,  
for he is euery where present  
Whys elect & as the holy scrip  
ture sayth. He is nygh vnto all  
that cal vpon hym saye hfully  
And thus wyl I say vnto him  
father of mercy and God of all  
comfort and consolacion I thy  
poo:e hand maydē humdli be  
seche the for Christ Iesus sake  
and in his blessed & holy name  
that thou wilt vouchesafe to  
forgeue me all my synnes and  
trespaces wherin I haue here  
tofore offended thy godly ma  
iesti other in thought, consent  
declaracion. word, or dede, and  
that thou wylt here after dis  
tinge my lyfe, mercifully pre  
serue me from that trāgressi  
on

of women.

the of thy commaundementes  
ym. and dayly encrease me perfect  
cke, penitauice for my synnes, a  
ne e true purpose of amenderment  
tip my lyfe, and a dyligēte study  
o ap to walke in thy commaunde  
illy mentes, Increase in me also a  
dim quely fayth, a sure hope, an ar  
f al dent and louinge charyte en  
thy grāt in me humblenes of hart  
be. mekenes of mynde, cleanes of  
ke consciēce. Graunt that I may  
me be myse, sadde, sobre, dyscrete,  
to circūspect & wel aduysed in all  
nd sayinges and doinges, & that  
re I may strongly overcome al the  
as tentacions of myne enemies  
the the deuyl, the worlde, and the  
ad fleshe, and that whether I be  
is sleapyng, wakynge, eatynge,  
e drynkyng, or whatsoeuer I  
n do, al may be to thyne honour  
and

An exhortacion  
and glory. Graunt also, that I  
may humbly reuerence & faithfully  
loue mine husband and be  
obedient to al his honest lawe  
full and goodly requestes, and  
chiefly of al graunt me (o lord)  
that I may fear and drede the  
for wel assured I am, that loke  
how hygh the heauē is in com  
paryson of the earthe, so great  
is goddes mercye towarde the  
that fear hym. Loke how wide  
the east is from the west, so far  
hath he set our sinnes from vs  
yea, like as a father pitieth his  
owne chyldren, euen so is the  
lorde merciful to them & fear  
hym. And as touchinge my de  
liueraunce of mi butthen and  
thy gracious gyft, I am right  
well assured & vnles thou had  
dest prospered my trauell, al  
women



## A consolacion

homans helpe and al physyck  
had bene in vayne but my full  
trust is, that lyke as thou had  
best created this childe in me, &  
byddest byeth into it the spirite  
of life, so at soch time as seemed  
moste mete to thi godly maiesti  
thou as thou couldest best, byd  
best mercyfully prosper & chyl  
des byrth and my deliuerance  
In consyderacyon whereof I  
humbli beseeche & of thy father  
ly pitie to strengthe me alwaies  
in al soch daungerouse labour  
and trauel, and so susteyne me  
that I may patiently beate al  
thy throwes and pāges, and ac  
cordynge to thy promes, suffer  
me not to be tēpted aboue my  
strength but in the myddest of  
my temptacyon, make a waye  
for me to come out, that I mai

L.i.

beate

At the Purificacion

heare it. Increase i me faith (o  
most mercyfull sauour chryst)  
that I may constantly beleue  
thy worde, which sayest, ye shall  
be sorowfull, but your sorowe  
shalbe turned into ioy. A womā  
when she traueleth hath sorow  
for her howze is come, but whē  
she is deliuered of the chylde,  
she thinketh nomore of the an-  
guyt for ioy y a man is borne  
into the worlde. I beseeche thee  
therfore, in y dangerous tyme  
of my trauell, graunt me speedy  
deliuerance and ioyful behol-  
dyng of my chylde, that I be-  
yng a mery mother may rendre  
vnto the, honōur, laude, & than-  
kes for thy abundant mercye  
and gracious gyftes and benē-  
fytes. And fynallye, aboue all  
thynges I beseech thy gracious  
good

of women.

goodnes to endue my chylde  
w grace that it maye be one of  
the numbre of thyne elect, bap  
tised and regenerat in the ho  
ly ghoste that at y yeares of dis  
crepon, it may learne to know  
the, & knowinge the, mai truste  
surely to thi merci, trustinge in  
thy mercy, may heretel loue the  
louinge the, mai feare to dispe  
le the, fearinge to displease the  
may walke, & cōtynue in the o  
bedience of thy cōmaundemen  
tes, and so to attayne the euer  
lastinge ioye & felicitie throughe  
our lord Iesus christ which  
lyueth & reygneith wyth  
the & the holy goodie  
world wythout  
ende.

A M E N

Lit.

# A consolati

on at buryall.



Dearely beloued in  
our sauour Iesus  
Chryst, we be nowe  
gathered together  
to enhybte to the body of thys  
our beloued. N. now disceaured  
thys presente lyfe, thei offree of  
christē buryall. wherfore thys  
corpes now presente admonys  
meth vs of thys mortall estate  
wher vnto we fell by the synne  
of thee fyrste man Adam, vnto  
whome was sayde, and in hym  
genet. ii. to euery one of vs: in what day  
soeuer thou eatest the fruit for  
bydden the, thou shalt dye the  
deathe. Be not withstandinge  
this commaundemēt, dyd eate

**A** consolacion at burfall  
of the fruit and vi thac disobe  
dience, dyd cast himselfe and all  
hs bys of springe into all myse  
ry: as hunger thyrste, colde, na  
kednes, sorow paine anguy the  
shame death and all other mi  
fortunes wher vnto our wret  
ched nature at this day is sub  
dued. And that most wretched  
is, by thys synne he losse, and so  
dyd al that cometh of hym, the  
grace and fauour of god, that  
is to say, & power to wyl good,  
and to resyst synne, clene boide  
of all ryghtuousnes. holynes &  
& truth of god and was made  
prisoner & captiue of Sathan  
vnto al vnrighthousnesse: go  
uerned and led by the serpente  
and wicked spirit at his wyl &  
pleasure. Laste of all subdued  
vnto the fearfull and terrible

at buryall

ephe. ii.

terroures of a wicked consciēce  
to beare the curse & heauy dys-  
pleasūre of god, to be the chyl-  
dren of wrath, cast vnder deathe  
dispayre and dampnacyon: and  
so subdued to the paines of hel  
utterly deuyded from thei glori-  
ry of god and his goodnes for e-  
uer: where vnto God hadde be-  
fore moste benynglye and lybe-  
rallye created hym. Consider  
therfore, dearly beloued, that  
myserable state of man. & feare  
the lord, whose dyspleasure is  
to heauy for vs to beare, yea I  
say feare hys iudgemente, and  
obeye hys most holy worde and  
commāndemētes. For as. S.  
Paul saithe, it is ordeyned and  
inactēd of god, that men muste  
die: & then shal the iudgemente  
come. And Elaias doth teache  
vs

Hebze. 9.

esaye. 50.

## A consolacion

vs sayinge. That all flesshe is  
grasse, and all the glorie of the  
flesh is lyke to the flower of the  
grasse, the grasse wythereth a-  
way, the flower falleth, for the  
wynde of the lord hath blown  
of the leaues of it. Verely the  
people are grasse. the grasse wy-  
thereth awaye, and the flower  
is fallen, but the worde of the  
lord continueth for euer. This  
to be euen so, we haue dayly ex-  
perience, and thys deade corps  
of oure brother. Nowe prea-  
cheth it before our eyes. Where-  
fore let vs not forgette our sel-  
ues, to be euen soche grasse as  
it were earthe, and wee knowe  
not howe sone we shall retorne  
to earthe agayne. Secundarely  
lyft vp your myndes and com-  
forte your selues, in the greate

A consolacion

Roma. b

mercy of god sheweth vnto vs  
for wher as we in the systman  
are fallen into all dampnable  
myseryes and wickednesse, yet  
God of hys excedyngre greate  
loue where with he louted vs, e  
uen before the foundaciō of the  
world, hath remoued thys dāp  
nacyon and perpetuall deathe  
by the swete and merciful pro  
myles of Messias, the woman  
nesse, that treadethe downe  
the Serpentes head, that is to  
saye, destroyethe the power of.  
Sathan and dissolueth his wor  
kes. Thys blessed seide is oure  
mercifull sauyour & redeemer  
Jesus Christe, who to saue vs,  
toke vpon hym oure humayne  
nature, in y wombe of that per  
petual and blessed virgyn Ma  
ry: by his molle innocente and  
holy



ar buryall

holy bloude, ha he boughte vs  
from al the power and captiui-  
te of Sathā, the fleshe, diſpayre  
and dampnaciō. And hath payd  
ed for vs þ pꝛyce of oure redēp-  
cion, and reconsiled vs into the  
sauoure of god to be his sōnes,  
opteyning for vs the holy goste  
which is the pledge and erneste  
of our inheritauce, where vnto  
in the same holi ghost we be sea-  
led into the day of our redemp-  
tion, and by hym are we sancti-  
fied, quychened, moued, and  
made able to all vertu and good-  
nes, And thoughe þ syckenesse,  
disease, doloure, and deathe, re-  
mayneth vpon this synful flesch,  
yet at the same no more damp-  
nacion for our synne, but as in  
the crosse of Chꝛiste sanctified  
our saluaciō to be holy cros-  
ses

Roma. 8

A consolacion

tes layde vpon vs by thei good  
wyll of god, to destroy the rem  
nant of synne, that remayneth  
in oure flethe, that we maye be  
nourtered vnder they hande of  
our most louing father to hate  
synne and wyckednes. and to  
longe for the mosse blessed enhe  
ritaunce, whyche Christe hath  
bought for vs. bi his mosse pre  
ciouse bloude. Thus dothe. S.  
Paulle interprete those crosses,  
saying. The lord scourgethe e  
uery chylde that he receauethe  
A gayne, he sayth: when we are  
iudged, we are chastened of they  
lord: y<sup>e</sup> we should not be damp  
ned wyth the worlde. And as  
consernyng the curse of y<sup>e</sup> lawe  
Christ hath reeamed vs from  
it, when he became a cursed for  
vs: that by sayth, the blessinge  
of

ar buryall

of Abraham myghte be geuen  
to so many as beleue, Thyrdly  
we beyng comforted now in  
this benefyte of Iesus Christe  
let vs cōsyder this dead corpes  
both in the former estat of our  
mortalite, & also in y<sup>e</sup> dignitie y<sup>e</sup>  
it hath in christe. For though it  
be for synne subdued by god to  
infirmyte yet it is sanctified in  
the precious and deare bloude  
of Iesus Christ, at the last daye  
to be agayne raysed into euer-  
lastyng glorie, fre from corrup-  
tion, dishonoure and weakenes  
beutified with incorruptiō, ho-  
nour, & power throughe Iesus  
Christe. wherfore we exhorte  
vnto it as very lyke to a moste  
precious treasure: this charita-  
ble acte of christe sepulture, tes-  
tifieng therby, our hope, of the  
laste

A consolacion at buriall

After resurrection knowinge that  
came to be very laudable and  
acceptable in the syghte of god  
& to vs ryght profytable. The an-  
gell in the booke of Tobie  
sayth. When thou diddest pray  
Iob. xii. faste, and bury the deade, I dyd  
present thy peticiōs before god.  
Howe diligente the auntyent  
fathers were in buryall of the  
dead it is very euydēt throught  
out al the scripture. Fourthly  
we be moch boude to geue than-  
kes to our sauour Iesu Christ  
that it now please th hym to be  
to vs resurreccyō and lyfe: and  
to restore to vs agayne they fa-  
uour of god, that we losse in A-  
dam, (for in Adam we all dyed)  
euen so in Christe are we all re-  
sen agayne, for Christe sayth. I  
Iohan xi am the resurreccid and lyfe, he  
that

at buryall

that beleueth in me, al though  
he shall dye, he shall lyue, and whoso  
shall beleeue and beleueth in me, the  
same shall not dye eternallye.  
Our bodies are the membes  
of Chryste, wherefore, as God  
 hath reysed vp Chryst the lorde  
from our heade fro deathe, euen  
so shall he rayse vs vp also thro  
 his power wherefore. S.  
 Paul, admonisheth vs, to holde  
 fast and retaine amongeste vs, as a  
 among certayn comfortes, this  
 article of resurreccion, least we  
 shoulde morne ouer the deade,  
 as people wythoute hope. For  
 though the nature compell vs to  
 lament and shedde teares, yet  
 our saythe sayth, & thys bodely  
 death is a blessed ende and qui  
 et slepe, a chaunge of thys fleshy  
 into a far better estate, a com  
 fort

A consolacion

forte of sorowes, a synnysher of  
sycknes, a recouerer of healthe  
the laste ende of hunger, thyrst  
weyrynes, and all other mysery  
and finally, the entraunce into  
eternal lyfe: wherfore dearely  
beloued let vs dayly so set this  
worlde and all his glozy before  
oure eyes, dyspyse, it with  
all the lustes and vanities of  
same, we may be ready at the  
Lordes cominge, accordinge to  
the sayinge of christ: watche and  
praye, for ye knowe not what  
houre the lorde wyll come, whe  
ther in the eneninge, mydnight  
Locke crowinge, or in the morn  
nyng: leaste when the Lorde com  
meth he myght fynde you sleep  
pinge. Loke what I say to you  
that say I to all, watche: let vs  
also remembre the folishe by  
ging

math. 24

math. xxv

at buryall

of pns whiche were not ready w  
the theyr lampes, they were excl  
ed & shet oute. wherfore wat  
he sayth. Christ, ye knowe ney  
ther the day nor the houre. Se  
ing then that death cometh so  
sodenlye, let vs euer haue it in  
fore suspensio, and according to. **S. 11. Pet. 111**  
with Peters sayinge: wayte for h  
of y<sup>e</sup>niour with holy conuersacio &  
the godlines, let vs lye godly, ha  
re to yunge the feare of God before  
e adoure eyes, louinge wyth whole  
phart, that lord that so entyrelle  
whoued vs, putting in hym oure  
high whole fayth & confydence, wor  
morrhypinge him in trithe and wi  
he comte, inuocatynge and callynge  
fleepon his holy name in all oure  
y<sup>e</sup> trouble, glorifiēg hym in welth  
et v<sup>e</sup>nd prosperite, walkyng in the  
e y<sup>e</sup> most holy workes that he hath  
gine com

A consolacion

commended, let vs lyue sober  
lye, not onelye in eatynge and  
drynkig, but in al our workes  
auoydyng all vncleanly & vn  
godly talke, all horrible othes,  
al bachyting and slaunderinge,  
& all other bytes of oure tonge  
fearynge the iudgement, wher  
in, of euery ydle worde, we shall  
geue a compte. Let oure dedes  
and cōuersaciō also be of mod  
sobriete puttig a part all pride  
disdaynfulnes, wrath and fury  
vncleane lyuynge, and whored  
ome, knowynge that we are  
called vnto sanctificacion and  
holynes. Let vs lyue iustlye, ge  
uyng to euery man his due  
honour to hym honour be lon  
geth: tribute to whom tribute  
is due: custome to whom cus  
tome must be payde, let vs pay

Math. 12.

Roma. 13.



at buryali

to euery man his owynge no  
thing to no man, but one of vs  
to loue another, Job saythe: **Job. xix.**  
I beleue that mi redemer liueth  
and at the laste day, I muste a  
rise out of the earthe, & in this  
fleshy I shall se god my sauour  
being then that we shal come  
to iudgement in the same fleshy  
renued, let vs so lyue i this fleshy  
that we may with ioye appere  
before o<sup>r</sup> sauour. For blessed  
shal thei be the, that now more  
they fleshyli memores vpo  
the, as whoredome, vniclen  
nes, vni-ritual lustes, wycked  
nes, riotousnes, dronck  
nes, wicked speakyng. &c. **Ezech. v.**  
for the doers thereof, shal not  
inuerste the kyngdom of god.  
Blessed shal then the h<sup>o</sup>des be **Psalm. cxv.**  
that now are stretched forth to  
D.i. the

A consolacyon  
the poore, to distribute to the  
needy, meate, drinke, cloth, ha-  
borow, &c.

Blessed shal the the fete be,  
þe rume the wai of godds com-  
maundementes: that visit the  
sycke, bedred blinde and lame,  
&c. Blessed shal the be the hart  
1. cor. 12. 11 that day and nyghte studyed þe  
lawe of the lorde to fulfyl and  
kepe it. Blessed shal then those  
eyes be, that are turned from  
vanite, & that cōtinualli haue  
the feare of God before them.  
Blessed shal they al be then, &  
psal. 21. feare þe lorde and walke in his  
wayes, for they shal se our sau-  
our Iesus christ: not vnto the  
a trouble & a cruell iudge: but  
a moſte merciful and benigne  
sauour, redeamer, mediator &  
aduocate, moſte gentylly and  
mer

at buriall

mercifully callynge & sayinge  
Come ye blessed of me father, **Mat. 23**  
receyue the kyngdome prepa-  
red for you before the makynge  
of the worlde. wherfore com-  
forte your selues one another,  
with thys exhortacion, and be  
you stedfast, vnmouable, euer  
abundynge in such good wor-  
kes, as the lord hath commaun-  
ded, knowing that your la-  
boure shall not be in vain  
in the lord to whome  
be al honour pray-  
se, and  
glory, nowe and euer  
worlde without  
ende.

**VENI.**

**D.iii.**

APPROVED ME  
dicyne for the plague:



Take a pond of good  
hard penance, and  
wash it wel with  
the water of your  
eyes, and let it be a good while  
at your hert. Take also of the  
best fyne fayth, hope, and cha-  
ritye if you can get, a like quan-  
tite of al mixed together, your  
soule curenful, and vse this co-  
fection every day in your lyfe,  
whyles the plagues of god reig-  
neth. **Heb: c. ii.** The take both your han-  
des ful of good workes coma-  
nded of God: and kepe the close  
in a clene conscience, from the  
dulle of vayne glory, and euer  
as you are able and se necessite  
so

Forthe plague

so vse the. This medicine was  
found wryten in an olde byble  
booke, and it hath ben practised  
and proued true, of mani both  
mē and womē. And althoughe  
this medicie semeth sour and  
goeth agaynst y<sup>e</sup> stomacke, yet  
receaue it in tyme, yf ye wil be  
safe & sure frō y<sup>e</sup> syckenes. The  
medicynē is of soche strengthe  
and vertue, that through the  
grace of almyghtie god, it pre  
serueth the sounde and poure  
geth the sicke from al pestilent  
inseccion. But be you ware of  
thē that serue you of stufte, for  
som apoticaries geue quid pro  
quo & sophisticall good stufte,  
and vse to vtter conetervante  
drugges of they<sup>r</sup> own making  
you may perchaunce be decea  
ued at the sygne of thee crosse  
keyes

Gene. iiii

or the plage  
keyes: but yf you resort to the  
red crosse of Chyrlle crucified,  
you shall be sure ther, w<sup>th</sup> your  
deuoute prayers, to haue  
good and perlyte  
successe.

¶ J J A J S.

¶ Imprinted at London in  
saynt Martines in the  
Wintre upon the thre  
craned wharfe by  
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Copland.

(.i. .)

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we

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